The Inquirer

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RELIGION AND TELEVISION

IT is unlikely that Unitarian ministers will be invited to join the course now inaugurated by A.B.C. Television for the training of clergymen in the technique of television broadcasting. In spite of the fact that apparently the A.B.C. authorities have announced that all denominations are to be represented. It is possible that these authorities have never heard of the Unitarians. On the other hand they may have heard of them; and religious opinions attributed to Unitarians may indeed be shared by the authorities themselves. This situation has occurred more than once in the field which may be called public relations. But it is not politic for Unitarian opinion to be helped or sponsored.

Conformity

Unitarians ought not to grumble at this. On the whole the price they would have to pay to be conformist would be conformity, and that is a price that many Unitarians do not want to pay. In any case they would have to put on the mask of the public face, in religion, over the private face, a task dexterously performed frequently enough by broadcast religion; and again Unitarians need not do that. Denominations willingly do this. They are eager enough to keep up the gentleman's agreement that Christians do not differ ; or if they do, the differences should not be spoken about in public. Whilst in practice maintaining differences, when they come before a huge neutral audience they must keep up the appearance that, as it were, parents do not quarrel before the children. In other words, in the name of religion, a vague formal agreement is assumed which, if religious passion means anything at all ought not to be there.

The general broadcasting assumption of all the religious denominations is that differences cannot be expressed in a vital way without indecency, or hurting someone. It is against this negative attitude and the anxiety, fear and dogmatism that underlie it, that many who care wish to protest.

Those who care

And everyone knows what the conformity in the long run means. (And this too is a special little piece of hypocrisy which presumably broadcasting authorities endure, or have not the religious conviction to fight.) As the recent Essex Hall lecturer pointed out there are two groups of religious opinion in this country which must not be offended, the fundamentalists and the catholics. Anyone else can be offended ; they are not strong enough, or organised enough, to protest. Frequently they do not wish to protest. Their contempt for the official face is such that they wish to do nothing about it. But this leaves open the assumption that the only religion in this country is fundamentalist and catholic. Religion is drained of vitality. It lines up with all the vague goodwill that is virtually all that is left of religious passion in conformity. It assumes that there is nothing to argue about, nothing to be troubled about in general, be kind to the teddy boys, understand youth, be decent about the colour problem, read the daily news about the hydrogen bomb, and leave immortal destiny, the real meaning of Christ, and the existance of God, to the few odd people who wish to care about such things.

Unitarianism is not this vague good will. It cares. It knows how to argue passionately and sometimes with difficulty about the things of the soul that matter. And it does not split, or regard itself as indecent because it does argue. It does not seek conformity or agreement at the price of what is actually taking place in the soul. Unitarians can argue deeply among themselves about the form an "annual service" should take. This is life. It hides concern of a deep nature. It has its penalties and often demonstrates its frailties, nevertheless it is life. An "annual sermon" can, as it were, take on all comers within the movement about internal religious points of view. It may not be proper. But it is life, and it belongs to the source from which life comes.

The Ideal

There is a deep faith in it, often missed because the isolation it involves is difficult to bear. Some day intelligent people will get tired of mass reiteration. They will want to *know* themselves. They will want really to have personal experience—and pay the price for it—instead of being lined up with the mass. The practice of a free religious faith can be the practice of real unity in diversity. It can envisage the religion of the future as being created around personalities who count in their own right instead of counting in their relation to a supernaturally founded church and a guaranteed faith. Towards such a freedom it is right for religion to strive. It at least presents an ideal for the religious life which is near to what many people desire.

TWO GERMAN AUTOBIOGRAPHIES

I. A GERMAN AT HOME

By E. Bramsted

(Dr. E. Bramsted is the chairman of the Sydney Unitarian congregation, and a lecturer in history in the Sydney University. Another article will be printed next week.)

THERE is no shortage of memoirs and autobiographies written by anxious men involved in the dramatic fate of Germany during the Hitler and the post-war periods. Innumerable German politicians and generals who served the National Socialist regime from Schacht to Papen, from Manstein to Doenitz, have tried to justify themselves. But dead men keep silent. Few of the active fighters against the Nazi regime managed to survive and even fewer have published their memoirs. This is one of the reasons why one welcomes the appearance of *Gewagtes Leben* (in English " A Daring Life "), the autobiography of Ernst Niekisch, once a well-known left wing socialist and an indefatigable opponent of the Hitler regime. His well-written book, which deserves an English translation, is of considerable interest to the historian and student of German affairs.

Its first part throws new light on the confusion, the bungling, the dangerous addiction to ideological differences prevalent in the Weimar Republic. In its second part " Murderers above us ", the cowardly weakness of the German judiciary, the ruthlessness of Hitler's henchmen, but also some of the more amateurish ways of the Gestapo are clearly brought out. Much as one is inclined to admire the steadfast personality of the author whose spirit, it seems, remained unbroken during seven years of hard labour in a German prison, the futility of the earlier resistance efforts cannot be overlooked. Niekisch always has been a fighter. It was a long road down which he travelled : from a somewhat vague planning socialism via a kind of National Bolshevism to active resistance against the hateful Hitler regime. The son of a small craftsman in a small Bavarian town, he became a school teacher who joined the Social Democrats during the first World War. The unexpected November Revolution of 1918 made him a leading figure in Bavarian politics and his account of that social earthquake and of the shortlived and confused experiment of a Soviet Republic in Munich early in 1919 is one of the highlights of the book. Eccentric and inexperienced idealists and perfectionists then ruled for a short time, men like Kurt Eisner, the Bavarian Premier who fell to a bullet from Count Arco, Gustav Landauer, better equipped for his brilliant interpretation of Shakespeare than for the prose of day to day politics who was also murdered, and Ernst Toller, the playwright, who survived those turbulent days. However, the author treats his own role during that revolution with too much discretion and prefers to present himself as merely a chairman and onlooker.

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When the pendulum in Bavaria swung to the Conservative Right, Niekisch was prosecuted for his participation in the abortive Soviet experiment and sentenced to two and a half years detention in a fortress, where he shared a cell with Toller for some time. Later he became editor of a right wing Socialist newspaper in Saxony and endeavoured to combine a nationalist resentment against the Treaty of Versailles with a pro-Russian orientation in foreign affairs. Soon his journal *Widerstand* was no less opposed to Stresemann's pro-Western policy of Locarno than was Goebbels' *Angriff*. As Niekisch sees it in retrospect : " Russia was the centre of the anti-Versailles world. She had taken upon herself all the consequences that any counterforce to Versailles had to face. It was this which served as a model to my resistance movement ". Niekisch and his friends championed a curious mixture of the Prussian spirit of Potsdam and the Bolshevism of Moscow stressing much the planning and anti-European character of old Prussia. They liked to argue that Moscow believed in planning today as Prussia had believed in it yesterday.

It was a somewhat bizarre outlook shared by some determined young men of the Right such as the brilliant author Ernst Jünger. At the time both men were proud to be labelled " National Bolshevists ". Both propagated nationalism and helped to undermine the foundations of the Weimar Republic. But when it fell, when a totalitarian fascism took its place, Niekisch like Jünger felt growing aversion to the Third Reich. For some years Niekisch succeeded in forming cells of mental resistance to the regime in some of the larger towns, like Berlin, Leipzig and Nuremburg. In 1937 the Gestapo caught him, he was put on trial for high treason, defending himself, if we can believe his story, with remarkable *sang froid*, and was sentenced to hard labour for life. Though a German prison was then perferable to a concentration camp, for its life was less brutal and arbitrary, Niekisch's plight, increased by severe illness and gradually developing blindness, was harsh enough. But Niekisch seems never to have lost his own spirit of opposition nor the ability of inspiring the will to resist in others.

There is a half grotesque and half macabre touch in his pages on the years in the *Zuchthaus*, reminding the reader sometimes of Gogol and sometimes of Dostoievski. If the Fascist regime in Italy has been described as " tyranny tempered by anarchy ", the system in Niekisch's penitentiary can be called tyranny tempered by the inertia of the warders. " The greatest boon from which the prisoners profited was the laziness of the officials who tried to make their own life as comfortable as possible " so that " most days passed quietly and without incident ".

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However, in the later years of the war, the ratio of liquidations rose. Not all of the motley crowd of political opponents of the regime whom Niekisch met in prison managed to survive. Since 1941 a guillotine was functioning regularly once or twice a week. At the end the Russians came and Niekisch, by then very much of an invalid had to grope his way through the shattered streets of Berlin, back to freedom and to his wife. If his memoirs are unintentionally an indictment of the lack of political sense in Germany between 1918 and 1933, they are also the epic of a man who always had the courage of his convictions.

[1] *Ernst Niekisch, Gewagtes Leben (Cologne, Kiepenheuer und Witsch)*:

THE FOY SOCIETY AND THE U.Y.P.L.

By Tony Wrigley

THE relationship between these two bodies has been a sore point in the Unitarian movement for many years : and no doubt further difficulties will arise in the future, since the inherited feelings of many years are not to be sloughed off in a moment. Nevertheless the progress which has been made over the last two years in reducing mistrust and misunderstanding, which culminated in several long meetings at Llandudno, has been so marked that there seems good reason to publish an account of the present position.

The improvement in relations which has taken place has been due very largely to the initiative shown by the officers of the U.Y.P.L. in attending the last three Foy Conferences in order to learn something of the nature of Foy : and to the patient guidance of the Rev. Dudley Richards, whose sincerity in claiming that he had the best interests of both organisations in mind has been clear to all concerned.

Reconciliation takes place in the spirit more than in the mind, and the great virtue of the meetings of leading members of both organisations has been that they have become convinced of each others' good will. Though this is the most important change, it is, of its nature, an intangible thing which can be recorded, but not described. What can be described is the general shape of the discussions.

These were naturally chiefly concerned with two problems; the function of the two organisations, and, dependent on this, the most appropriate links to be created between them. The first of the two problems is clearly the central one, and provided both groups with an interesting opportunity of seeing themselves through others' eyes. The result was to make each more conscious of its own best role.

Foy's greatest single raison d'etre is the Easter Conference. At the Easter Conference a large number of young men and women spend a few days together discussing a subject which seems to them important and which has been a focus for reading, thought and discussion during the previous year. It is a period when old friendships are renewed and new ones made; when there is much social as well as intellectual activity; and when, in the common experience, those who have faith in the value of liberal, religious enquiry find their view justified by the refreshment of life together. It has always been important to Foy that its members should include some whose religious opinions were not Unitarian theologically, even though "Unitarian" in their liberal spirit. The average age of Foy members is probably in the low or middle twenties and their interests reflect their relative maturity. It is not numerically a large organisation (total membership about 120) and has few branches: more than half the members are individual members not in regular contact with a branch. At the moment most members are at or were recently at a university (several of the branches are connected with universities), though at other times this was not so, and the branches are perhaps at their healthiest when membership is at its most diverse.

The U.Y.P.L.'s greatest single purpose is to serve as the means of introducing young people into the Unitarian faith; both showing them the value of membership of the church, and the churches the importance of devoting their best energies to attracting and finding a place for youth. The average age in the U.Y.P.L. is lower and the social background of the members much more diverse. Total membership is much larger (over 1,000). Each U.Y.P.L. branch looks primarily to its local church, where each Foy branch looks mainly to other Foy branches (or at itself). Though many members of the U.Y.P.L. are not Unitarian, it is important to the U.Y.P.L. that they should become so.

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It was felt that the two chief drawbacks to the present situation are that there are many young people in Foy who might be of the greatest service to the U.Y.P.L. because they would be capable of providing leadership in a movement short of leaders: and that, on the other hand, many of those who do devote much time to guiding the U.Y.P.L., or who have developed beyond the normal range of U.Y.P.L. activities would have much to gain from membership of Foy and attendance at the Easter Conference, where so many spiritual batteries are re-charged.

The second drawback can be overcome and, as a result of the recent series of talks, is in a fair way to solution. When the knowledge of the aims and activities of Foy is more widely spread amongst members of U.Y.P.L. it is likely that many more will come to the Easter Conferences. They will be most sincerely welcome, and in future Foy intends to send information about its annual Conference to U.Y.P.L. branches either directly or through the U.Y.P.L. national secretary. It will also inform the Unitarian theological colleges in the hope that some of the students may feel moved to attend, as indeed some have done in the past. Where interests overlap it seems well that there should be some overlap of personnel and we are happy to have the secretary of U.Y.P.L. as a member of the Council of Foy this year.

The first problem is likely to prove more intractable because of the isolation of many Foy branches which restricts the help they can give to U.Y.P.L. branches. Where individual members of Foy living away from Foy branches can assist the U.Y.P.L. of the church at which they worship, it is hoped that they will do so. Many members of Foy may feel moved to become individual members of the U.Y.P.L.: this was felt to be an important gesture of sympathy and solidarity. In the future we also hope that more members of Foy will find themselves able to accept the very courteous invitation extended by the U.Y.P.L. to attend their national conferences.

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A central difficulty in the future is the question of new branches since few if any churches have so large a number of young people as to permit a free development of both groups simultaneously. When a choice is made by a church in favour of one form or the other when establishing a youth group for the first time, the unlucky organisation is bound to feel regret that dearest aims may be at least partially frustrated as a result. There is no simple answer to this question. Neither group can be expected to bind itself absolutely for the future, but perhaps this may prove a problem less great in practice than in theory (after all, only a small fraction of the Unitarian churches have either a U.Y.P.L. or Foy branch, and it seems ironic in these circumstances that this should be a problem which engenders hard feelings).

Whatever the future course of negotiation and events, the decisive hurdle is already surmounted. Since each group now understands the other's position and aims, there is now trust between Foy and the U.Y.P.L.

SERVE GOD AND BE MERRY

By Rosemary Goring

THIS, I am told, is the motto that used to hang over the Barn door at Flagg, home of Foy's weekend gatherings, and if anyone thinks that laughter and religion do not go together, he should book without delay for the next Foy Easter Conference. Foy in theory requires its members to be between the ages of sixteen and thirty-five, but in practice it is open to all who are young in heart. The only thing that Foyers need to have in common is that phenomenon we call the "Foy spirit", which is as difficult to define as it is unmistakable to experience. Now that we have time to draw breath and look back over our time together at Llandudno, we would all, I think, agree that the Foy spirit was present there in an even fuller measure than usual. Why, no one could say. I have an idea that it was due in part to the nature of the Study Subject, "Alternatives to War".

The pros and cons of war can lead nowadays to arguments as bitter as those which went on a hundred years ago over the pros and cons of evolution. There is no compromise, as those of us who had not entirely made up our minds quickly found. Convictions were deeply rooted on both sides. And yet, in all our discussions, there was not a trace of acrimony. Pacifists and non-pacifists, we were all too much absorbed in the task of working the problem out to spare a thought for jumping at one another's throats. Nor does this mean that we had merely reduced the question to one of pure politics and abstractions. For it became increasingly clear, as the weekend went on, that there is no more intensely personal problem today than this of war versus peace. Once this personal approach had been introduced by one speaker, it became, for many of us, the dominant theme of the Conference, and resulted directly in next year's study subject, "Religion and the Human Situation". Because we found ourselves personally affected, we put the whole of ourselves into the discussions, and hence into everything else we did besides.

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If I have given the impression that the Conference was a series of separate discussions, I have been guilty of gross misrepresentation. The fact is that it was one long discussion. Sometimes all sixty were at it, sometimes little groups of three or four in the lounges, on the promenade, scattered over the Welsh hillsides, and even at the breakfast-table. The subjects varied, but each was discussed with the same avidity, whether it was humanism, or the nature of the Welsh language, or the state of English Unitarianism, or whether, if you had a castle to defend, the staircases should spiral clockwise or anti-clockwise. Discussions—never arguments—sprouted unforseen at all times of the day and night. Particularly the night: one marathon lasted until three o'clock in the morning. And this was not folly: it was wisdom of the highest order. At this time of night you are at your most defenceless; there is no room for pretence; you can only speak what you feel. Nor can you ever feel the same again about people you have once seen like this, with their defences down and their social mask discarded. It was curiously moving to see these twenty-odd people crowded into one small bedroom, all dropping with sleep, yet refusing to go to bed until the deadlock had been resolved and Foy and UYPL could reach an amicable agreement. In those four midnight hours more was achieved than could be done by months of formal negotiation. It proved that the secret of true leadership lies not in categoric commands, nor even in diplomatic persuasion, but simply in fostering the atmosphere in which right decisions may be made.

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But where did the laughter come in? You cannot expect much in the small hours—although there was some that night—but it came in at every other conceivable—and inconceivable—occasion. The dialogue between two Defective Foyers, supposedly banished to Northern Siberia after the Russian occupation of Britain in 196-, which was one of the stunts in the Saturday night entertainment, was the greatest single mirth-provoking event, but no opportunity for laughter was lost, even during the most serious of debates. To me, however, more interesting than the quantity was the quality of the laughter: its wholeheartedness and, above all, its unanimity. We laughed together or we did not laugh at all. And, strange as it may seem, it never once disrupted the discussion. We laughed; we roared; and the next second we were back again hammer-and-tongs at the debate.

So we talked and sang and walked and drank and danced and talked again; but in all our actions there was this same extraordinary unity. There were no outsiders. People who said "I" and "you" on Thursday night, stood up and said "we" on Monday morning. People to whom Unitarianism had previously been no more than a name, joined eagerly in discussions on the domestic problems of the denomination. The quality of the discussions was remarkable. Criticism was accepted with no sense of personal grievance. People spoke only if they felt they had something of real importance to say; and if no-one had any ideas, we were not afraid of silence. There were many, indeed, who spoke not a word during the discussions, but who made a real contribution by the very quality of their silence. In many of these discussions, in fact, there was an atmosphere not unlike that of a Quaker meeting. There was a sense of power, and of doorways being opened into new worlds; there was a reality here more important than the trivialities of everyday experience. And as we shouted and waved our good-byes on Easter Monday, we felt that if we could spread abroad even a small part of the "Foy spirit" that had been with us in such abundance that weekend, there would be no more talk of the spiritual poverty of our age.

A Broadcast

Under the general heading, "Think on These Things", the Rev. J. Martin Hall is at present giving his third series of broadcasts on the General Overseas Service of the B.B.C. The title he has chosen is, "From Strength to Strength", reflections on finding life through a power not our own. Transmission is on Mondays at 1945 G.M.T. to Gibraltar, Western Mediterranean, West and North Africa, Central and South Africa, Italy, Malta, Greece, Central Mediterranean, Middle East, East Africa, Iraq and Iran; on Saturdays at 0245 G.M.T. to Canada, U.S.A., Mexico, West Indies, Central America and South America (north and south of the Amazon). The first verse of, "Father, hear the prayer we offer" (Hymns of Worship, 368) introduces each programme and verse 4 of that hymn provides its close.

THE RIGHTS OF WOMEN

By T. L. Watkins

MONDAY, April 27th marked the 200th anniversary of the birth of Mary Wollstonecraft. The struggle for the emancipation of women has taken place within living memory for many people, but the foundations of this struggle were laid by the life and work of Mary Wollstonecraft.

She was one of a family of six children; her early childhood was made unhappy by the bad temper and violent habits of her father and by the weakness of her mother, who, being herself afraid of her husband, imposed a stern discipline upon her children. Instead of becoming cowed by these experiences, Mary developed a strength of character, which, coupled with great powers of sympathy, enabled her to achieve a certain authority in that unhappy family. Even her despotic father learned to hold his elder daughter in awe, and she often intervened to protect her mother from his violence.

Throughout her childhood the family were continually on the move, and it was not until the death of her mother in 1780 when Mary was 21 years old, that it became possible for her to endeavour to fulfil her ambition to become a teacher. Domestic difficulties prevented her from doing this until 1784, when she established a school in Islington, which was moved after a few months to Newington Green. Here she came under the influence of Dr. Joseph Towers and Dr. Richard Price, morning and afternoon preachers respectively at the Meeting House on the Green. Price in particular profoundly influenced her and Samuel Rogers, the poet, recalled in his old age having seen her in the next pew when he attended the chapel as a boy. This pew would no doubt have been that of Mrs. Burgh, the widow of James Burgh a political writer noted in his day, who for nineteen years conducted a school at Newington Green at which Samuel Rogers and his brother had been pupils.

Mary Wollstonecraft's school at Newington Green did not flourish, perhaps because she had to leave it in the inexperienced hands of her sister Eliza while she went to Lisbon. This trip was necessitated by the serious illness of her close friend, Fanny Blood, who died in childbirth soon after Mary's arrival. Mrs. Burgh was a true friend to her at this time, her kindly help in advancing the necessary money making possible the trip to Lisbon.

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This brief venture in school-keeping finally ended in 1787, but the experience led her to write her first literary production, "Thoughts on the Education of Daughters", which is chiefly worthy of notice because it was published by a Mr. Johnson who was to play a prominent part in encouraging her to adopt literature as a profession. The ten guineas which she received for this work she used not for herself but to enable the parents of her late friend, Fanny Blood, to join their son in Dublin.

After two frustrating years in Ireland herself as governess to the family of Lady Kingsborough she returned to London in 1788 when Joseph Johnson came to her aid, employing her as a reader, literary work well suited to her talents and at the same time providing her with an introduction to the foremost writers of the day, such as the poet Cowper, Maria Edgeworth and William Hazlitt whose works he published.

As one of the leading supporters of the newly opened Unitarian Church in Essex Street it was very likely that Johnson took Mary Wollstonecraft to hear Lindsey preach and certainly he introduced her to Dr. Priestley.

This unprecedented appointment of a woman to a post in the publishing business was not approved even by some of the established women authors. Mrs. Barbauld thought that "she stepped out of the bounds of female reserve". She was, however, soon to make her mark as an author. In 1790, the year following the French Revolution, the minister she had admired at Newington Green, Dr. Price, preached a sermon on the anniversary of the Glorious Revolution of 1688 which led Burke to reply with his "Reflections upon the Revolution in France". This in turn provoked the supporters of the cause of civil and religious liberty to come to the defence of Price.

Thomas Paine's " Rights of Man " is the best-known answer to Burke, but the first to appear before the public came from the pen of Mary Wollstonecraft. The contempt for the poor shown by Burke in his " Reflections " together with his denigration of the character of her friend Dr. Price angered her so much that she dashed off a letter of protest which was published as the " Vindication of the Rights of Man ". The success of this pamphlet, with all its faults, led her with the encouragement of Johnson to set out her thoughts more fully and soon afterwards appeared her best-known work " A Vindication of the Rights of Women ".

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Although this work made her a leading literary figure, it did not greatly improve her financial position, which had always been precarious, due to her generous nature and the many claims made upon it by her family. Joseph Johnson continued to give her opportunities to employ her pen profitably, but none of her later writings are of great importance, the only one usually quoted being her " Historical and Moral View . . . . . of the French Revolution ". One admirer declared that it was not second even to Gibbons' " Decline and Fall ". However, she continued to live her life in the light of her principles which set loyalty to the truth as she saw it above the rules of society.

The indignation of society at her disregard of the established conventions of the day, particularly her liasion with William Godwin, never led her to fail to speak and act according to her convictions. A vow of fidelity was to her more binding than the outward form of the marriage ceremony and it was such a vow given to Gilbert Imlay in Paris which delayed her becoming the wife of Godwin. In her religious life she was definitely Unitarian in outlook, and in the words of one of her biographers, Mrs. Elizabeth Pennell, " . . . . her beliefs became broader as she grew older . . . . as the years went on, and her knowledge of the world increased, her religion concerned itself more with conduct and less with creed . . . . ".

FROM MY JOURNAL

By Simplicitas

On the Committee agenda tonight was a letter from the District Association suggesting that the inauguration of a duplicated news sheet would serve to give our churches news of each other, and enlarge our mutual understanding. " Let them eat their sumptuous teas down at Greytown, but I don't want to hear about them," said Y. " I don't want to know how many enjoyed a concert at Steepholm " said Mrs. M. After more comments upon the inanity of many church news items, Miss Y. joined in : " I would like to know what is said by their ministers in the pulpit," and Y. added, " I would like to know the conclusions they reached the other night at Oldtown when they discussed strikes." So we agreed to the proposal with the rider that church news should be news of things of value.

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My sermon tonight on " Faithful Stewards " brought Y's usual comment. " You're always on about improving people, Mr. S. What we want first is to improve society ". " We did that a few years ago, Y." I said, " when we built our new Secondary Modern School with its up-to-date science lab." " Why shouldn't the workers' kids have a lab. like the grammar school ? " he demanded with his customary belligerance. I told him there was no reason at all, but that the other evening I passed through it to a committee meeting. Pushed in one corner were a few jars of chemicals with half obliterated labels. The shelves held nothing else but five dirty test tubes and a potato long since sprouted out in a jar of green slimey water. " It's that young science master they've got up there, Mr. S." he explained. They hope the school eleven will come up top of the inter-schools league, so he spends all his energy coaching them. Who could help murmuring just once more the text of my sermon, " It is required in stewards that a man be found faithful."

I met my young Methodist colleague on the bus tonight, and he was full of what to him was a daring experiment. His young people had been allowed to put on a modern one-act play with a moral, in place of the sermon. " The young folk enjoyed themselves " he said. Young folk always enjoy themselves in the limelight, I thought. " And the play stood up to it very well " he added, I thought, a little defensively. " But the question is," I said, " how did the congregation stand up to it ? " " I'm off to my stewards meeting now," he said, and his high spirits were visibly dropping. One of his stewards is my next door neighbour, and he told me pointedly the other day that he goes to Church to worship !

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The current fashion for neighbouring churches to join for evening service has reached us in Redville. Greytown proposes we close our Church one Sunday evening and go over to worship with them, and they will in turn come over to us. It will be inspiring to worship in a full church, their secretary's letter says. The proposition was tossed too and fro across the table tonight, some wanting the change, and others feeling something wrong with our chapel if its doors are closed. At last it was pointed out that anyone who wants a change can take a bus to Greytown any Sunday night. For the rest, it was decided that although strangers rarely visit us, we who have set ourselves to maintain an act of public worship should remain faithful to that trust. I saw Miss Y. across the road afterwards. " I'm glad we decided to keep the Chapel open " she said. " I didn't like to say so in the meeting, but I think what one needs for worship is not a full church but a full heart ".

IT OCCURRED TO ME

By Muriel Hilton

SOMETIMES one partakes of the Festival of Spring in a strange, new, lovely way. After the gloom of winter, especially if it has been fraught with anxiety, spring can be a towering experience. The emergence into light from darkness can be dazzling and unforgettable. These last weeks have brought the radiance of flowers, the early morning chorus of nesting birds, a warmer and clearer air. And the Spring has brought the joy of friendship and the company of children whose laughter and sense of wonder keeps the world young. Some of the children who live in our road have an irresistibly endearing quality. It is difficult to turn them out of the house. They sprawl over the floor painting their pictures ; they learn little tunes with one finger on the piano ; they act with the minimum of " props " investing everything with their own imagination. For the purpose of reading to them aloud I bought " A Golden Land " an anthology of stories, poems and songs edited by James Reeves and beautifully illustrated by a number of artists. The book is dedicated to the memory of Walter de la Mare.

In his introduction, James Reeves writes of the significance of the spoken word. " The regions to which language transports the adult are often dark and clouded. But to children the land of romance is, or should be, a golden land." And he goes on to say that the first sound of the golden land should come to every child from the lips of an elder person whom he loves and trusts. " There is no machine which can give children what they can get from their parents' reading."

This is an enchanting book and even if there were no children to whom to read I should enjoy it for myself, for children's books such as these are an open gate to the child's Springtime world of wonder and joy.

A Warning

Ministers or officers of London Churches may need to be warned of a middle-aged woman who states that she has come from one of our northern congregations, has found work in London but needs help to secure a lodging. Her story is plausible but untrue.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Hibbert Houses—The Future

Sir : You published in your issue of 25th April a most interesting and well informed article about Hibbert Houses. The writer, who is not known to me, concludes with the sentence, " What of the future of Hibbert Houses ?"

That is a question which has been exercising the minds of all interested in the organisation. Both Mr. Sparham and Miss Abel are strong and active, and with luck may be able to continue work for some years yet. But neither of them is very young, and there must come a time when they must give up their hard and exacting work. As things stand there is no one to succeed them. Is it not possible that there may be people with a calling for such work ? What we want is, if possible, a young and active married couple—for preference a minister and his wife, though this is not essential. They would be asked to go abroad to Cyprus, and there work under Mr. Sparham and Miss Abel, and to share their life. Then at some future time they would succeed to the position of the head of the organisation. Their horizon would not be limited to Cyprus, but it would be open to them, with the approval of the organising committee, to extend their operations wherever the need of the military could be established.

Although a married couple would be most desirable, there is good work to be done by single men and women, and anyone interested should write in the first instance to : Sir Philip Colfox, Symondsbury Manor, Bridport, Dorset.

Yours, W. P. Colfox (*Bridport*).

Humanism

Sir : It was with considerable interest that I read Mr. Dunkley's letter regarding his humanist faith. During the previous week I had been re-examining my own beliefs while preparing an address on creation and evolution. Recent research in biology has shown that living matter—matter capable of mutation and evolution—can be created in the laboratory. Because of a scientific training I had always found it difficult to think of a creative being or spirit, and since I have heard of this work in biology, my God is now a creative force or power. Even this concept may have to be modified by future discoveries in biology, etc.

The changes in my concept of God have made it increasingly difficult for me, over the past 10 or 12 years, to plan and compose the devotional parts of the occasional church services I have taken. One reading is always non-biblical. The selection of readings from the Golden Treasury of the Bible and of hymns, appropriate to the subject of the address, has to be made from an ever-narrowing range.

In prayer there is a conflict between a considerable change from the accepted form and insincerity in what I say. A possible prayer opening is, " O God, mysterious Power at the heart of the universe, ..." I should not ask for blessings but express gratitude for the re-awakened beauty of nature, for the beauty in Art, for the love and affection of families and friends, etc. A few quiet thoughts for those in sorrow, in sickness or in any special need may show us how to lighten another's burden. In the peace and quietness of prayer we may dedicate ourselves anew to the service of mankind, released from our meaner selves and resolved to accept the challenge of greater responsibilities for righting the wrongs in the world and spreading the true spirit of love and joy that makes for universal brotherhood.

My beliefs may be rather similar to those of Mr. Dunkley and I am grateful to him for writing of the value he finds in worship.

Yours, Robert H. F. Inkson (*Aberdeen*).

News Review

Brighton.—The " Under 45 Group " has acted as host to the congregation at two meetings. The first, held on March 17th, was addressed by the Rev. Wilfred Waddington, London District Minister, on " Impressions and Appreciations of the U.S.A." Mr. Waddington had much interesting information about Unitarianism in the United States, and gave a vivid description of his travels there last year. On April 28th a talk by the Rev. Mabel Barnes on her stay in the Khasi Hills with the Rev. Margaret Barr was equally enjoyed, and many of those present contrasted the two countries—the U.S.A. and Assam—and commented that the value of Unitarianism in countries so vastly different was an indication of the way in which the free faith could be applied under very different conditions.

MINISTERS' PENSION AND INSURANCE FUND

Meeting at Leeds

The 19th Triennial Meeting of the Fund was held in Leeds on April 8th, Dr. M. Rowe presiding. In the Triennial Report, presented by the Hon. Secretary, Dr. H. W. Stephenson, reference was made to the recurring excess of income over expenditure—the reasons for it, and actual and possible ways of dealing with it. If the small number of ministers who are not insured under the Contributory Scheme were to take advantage of the Fund's £18 maximum grant per annum towards premium contributions, and if ministers already insured, but not so as to qualify for the whole of that maximum, were to increase the amount of their eventual annuity and life assurance benefits, the situation would be much more satisfactory.

Already, however, there has been an increase in the number of applications for additional insurance ; in the minds of many ministers there is a growing awareness that their insurance now appears far less adequate than it was thought to be at the outset. Those on the present roll of active ministers could, while keeping within the terms of the present By-laws, add nearly £900 to the Fund's annual expenditure.

Among uninsured ministers are certainly some who, whether as to themselves or their dependents, will one day be the occasion of inequitable demands upon the resources of benevolent funds of one kind or another. We cannot compel ministers to insure, but every effort is made to persuade them to make adequate provision for the future.

The amount of the congregational contribution to a minister's insurance under the Scheme is steadily increasing. The once widely established £3 per annum (the minimum amount put forward as far back as 1926) is rapidly vanishing into the limbo of forgotten things. Not only has it been extensively replaced by £5 annual contributions, but there has been a notable increase in the number of £10 contributions and those ranging up to £20.

In the Report a brief summary was given of benefits under the policies of ministers who had died during the triennial period. Regrettably, two of these had died before reaching annuity age, but their widows received £1,000 and £600 respectively. The average amount of the premium contributions of the remaining thirteen ministers was £264, compared with average benefits of £1,100 in instalments of annuity plus £350 life assurance. Such very advantageous returns are made possible because of premium contributions other than those of the insured ministers themselves. These striking figures should be noted by both congregations and ministers, as evidence of the invaluable work of the Fund.

Devon Unitarian Churches Association

The Association held its first meeting of the year at Crediton on Wednesday, April 15th. All the nine Devon Churches were represented and 40 persons answered the roll call. In the absence of the Rev. C. G. Toone through indisposition, the Rev. Harold Whittaker of Sidmouth, at short notice, gave an address on Dr. Channing. Mr. W. Hill of Exeter was in the Chair. After the meeting tea was provided by the Crediton congregation, who were warmly thanked for their hospitality.

On Sunday evening, April 26th, a United Service, the first of its kind, was held at George's Chapel, Exeter. There was a Congregation of over 100 people from the Exeter, Cullompton and Sidmouth Churches, the two latter contingents having travelled by Coach. The Rev. Harold Whittaker of Sidmouth conducted the service and delivered a most interesting address on the importance of religion in preserving individual freedom and personal values in an age of widespread collectivism. Miss Amy Farnworth from the Cullompton congregation was the soloist and after the service, light refreshments were provided by the Exeter congregation. The service was so successful and inspiring in character that it is intended to make it an annual event.

Women's League

The Manchester District Women's League Spring Meeting was held at Bury Bank Street, on Saturday, April 11th, and almost 200 members attended. Mrs. J. Lord was the preacher and gave a very enjoyable talk, which had a real spring tonic flavour. The choir and the soloist sang beautifully. After tea, which was provided by the ladies of Bury, there was a session of the popular radio game " Any Questions ". The panel were Miss Foley, M.B.E., J.P., Rev. J. Hadzhurst, M.A.B.D., Mrs. Jewel, M.A., Miss D. Ward, B.A., and the question master, the President, Mrs. J. O'Brien. This proved popular with the audience, who asked some good questions relating to Television, The Bible, Hire Purchase, Working for Peace, Young People and the Church, and one or two amusing ones to ease the tension. The panel rose to the occasion, and some very intelligent

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THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 17, 1959

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
Aberystwyth, New Street, Meeting House, 11, Rev. J. Ceirian Davies
Altrincham, Dunham Road Chapel, 11, Student, and 6.30, Rev. T. W. Roberts
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 6.30, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Dr. Mortimer Rowe
Billingshurst, Free Church, High Street, 11, No Service
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (May 24) Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Mr. A. Benton
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Bolton, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. Clifford Searle
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Bertles
Bristol, Oakfield Road, 11, Rev. A. H. Bertles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
Bury, Bank Street, 11 and 6.30, Rev. F. Kenworthy
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove, Unitarian Church, 6.30, Rev. Roy Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mr. John Pickering
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School 11.15 and 6.30, Rev. John M. Quirk
Chester, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. Eric H. Shaw
Chesterfield, Elder Yard Church, 10.45 and 6.30, Supply
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
Derby, Friar Gate Unitarian Chapel, 6.30, Mr. J. Whitehouse
Ditchling, Old Meeting House, 10.45, Rev. Robert Taylor
Doncaster, Free Christian Church, Hall Gate, 11, Mr. T. H. Jones, 6.30, Rev. F. Sorell
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whiteman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkham
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. J. M. McGarvey
Edinburgh, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Mervyn-Keenan
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John L. Brown
[illegible], [illegible] Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
Gloucester, Barton Street, 3, Rev. J. M. Quirk
Guildford, Ward Street Church, 11.15, Rev. R. Neil Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 3, Rev. J. B. Towers
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
Horsham, Worthing Road, 11 and 6.15, Rev. A. W. Vallance
Huddersfield, Fitzwilliam Street, 6, No Service
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Wardle
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11, Rev. Albert Smith, 6.30, Rev. Stanley Mossop
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. John Hewson
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Lewes, Westgate Chapel, 11, Rev. Basil Viney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. C. A. Piper
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Mitchell
Liverpool, Gateacre Chapel, 11 and 6.30, Rev. Stanley P. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
Liverpool, Hope Street, 6.30, Mr. G. Crane
Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. Storr
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. R. F. Goddard
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
London, Forest Gate, Upton Lane, 6.30, Rev. T. E. Dalton
London, Golders Green, Hoop Lane, 11, Dr. A. D. Belden, 6.30, Rev. K. C. Thatcher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Griffiths (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Howard P. Mew
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Thatcher
London, Ilford High Road, 11, Rev. T. E. Dalton, 6.30, Women's League
London, Islington, Upper Street, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Dr. Jeremy Goring
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Mrs. E. Spencer
London, Mansford Street Church, Bethnal Green, 6.30, Rev. Dudley Richards
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 10.30, Children's Church, 6.30, Rev. Rowland Barnes
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Dr. A. D. Belden
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. E. W. Deakin
Macclesfield, King Edward Street, 10.45 and 6.30, Supply
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
Manchester, Cross Street Chapel, 10.45, Rev. B. L. Hopkin, 6.30, Rev. Albert Smith
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Mr. Allen Kirby
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield (May 24), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31, Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Supply
Middleton, Old Road Chapel, 3.15, Rev. David C. Doel
Moretonhampstead, 3, Rev. C. G. Toone, and Newton Abbot, 6.30, Rev. C. H. Easton
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. John Mather
Northampton, Kettering Road Church, 11, Miss N. Paternall
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. H. L. Short
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Kemsley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dimble
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church 6.30, Rev. John R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. Stephenson
Ringwood, Hants, The Meeting House, 11, Rev. Francis Terry
Rivington Chapel, nr. Horwich, Lancs, 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Supply
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorell
Sheffield, Unity Church, Crookesmoor Road, 11, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11, Rev. A. H. Lewis, 6.30, Mr. G. J. Evans
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Mr. H. A. Guy
Southend-on-Sea, Darnley Road, 6.30, Mr. J. Hallam
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Supply
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swansea, Pennard Free Christian Meeting House, 11, Rev. L. Baker Short
Swinton, Swinton Hall Road, 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kerridge
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. [illegible]
Torquay, Unity Church, Montpellier Road, 11, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Devotional Service, 6.30, Supply
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
Whitby, Flowergate, 2.30, Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45 Rev. A. B. Downing. Styal, 6.30, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, No Service
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gunton
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 132 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. Emerson, Manse Telephone LX 5121
Unitarian Fellowship of Australia, 1 Grien Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Supply
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Waite
Wellington, Services suspended—Enquiries—Mrs. Wrench, Tel. 40-272

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School: 7 Service, Rev. Maurice C. Barron

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THE INQUIRER

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(*continued from page 159*)

and interesting answers were given. We all thought they were as good as the B.B.C.

★

The Spring Meeting of the Liverpool District League was held at the St. Helen's Unitarian Church on Wednesday, 22nd April.

The Service was conducted by Miss Rudge, who entitled her address "Happiness".

Preceding tea, members visited the new extension and also inspected the new organ.

The Business Meeting followed, at which reports on the General Assembly Meetings were given by Mrs. Murren, and Mrs. Townley reported the Women's League Meeting. Mrs. Atherton also gave an impression of the meetings, this was rounded off by an inspiring speech by the President on "The Deepening of our Faith".

The Denominational Schools

Mr. R. A. Butler, the Lord Privy Seal, and Mr. Geoffrey Lloyd, Minister of Education, today (Wednesday, April 29) saw representatives of the Free Churches to discuss the question of grant for denominational schools.

The recent White Paper, "Secondary Education for All", said "So far as the school building programme is concerned the Government recognise that the churches may need some further help if they are to be enabled to play their full part in carrying out their share." Since the publication of the White Paper Mr. Lloyd has had two rounds of discussions with representatives of the churches, the teachers and the local authorities.

The purpose of today's meeting was to discuss further the provisions of the 1944 Education Act on church schools, and their relationship with the proposals now being considered. Mr. Butler was, of course, the Minister responsible for the 1944 Act.

The Free Churches were represented by the Reverend Dr. Ernest Payne, Moderator of the Free Church Federal Council, the Reverend Dr. A. R. Vine, Secretary of the Free Church Federal Council, the Reverend G. R. Osborn, Secretary of the Methodist Educational Committee, the Reverend A. S. Clement, representing the Baptist Union of Great Britain and Ireland, the Reverend William Simpson, representing the Congregational Union of England and Wales and the Reverend Peter McCall, representing the Presbyterian Church of England.

Mr. Butler and Mr. Lloyd had a useful exchange of views with the representatives of the Free Churches. It is not expected that further meetings with representatives of the other denominations will be held.

Death

Hunt.—Sophia, late of Billingshurst, passed away after a long illness, bravely borne. Buried at Free Christian Church, Billingshurst, Sussex.

CENTRAL POSTAL MISSION

ANNUAL MEETING

Thursday, 21st May, 1959 6.15 p.m. at ESSEX HALL

Chairman : Mrs. H. Ballantyne

Business Meeting ... ... 6.15-7.15 p.m.
Refreshments ... ... 7.15-8.15 p.m.

Miscellaneous

Many Unitarians have been or are vegetarians. Information on this way of living, free from slaughter and its associations, gladly sent to others interested. Free literature on request from Secretary, London Vegetarian Society, 53 Marloes Road, Kensington, London, W.8.

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R.V.

In Memory

Death took him away
When he wanted to stay,
All his plans are upturned
All his papers are burned.

All the wisdom and wit
That was still his to give
Is a life's store of it
Lost, now he's ceased to live ?

And the love he gave to me
All unworthy though I be,
"God is love" he used to teach
Is he now beyond love's reach ?

I. C. Holt.

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